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inseparably associated in practice with music, it is at least plausible that their rhythm was as much the rhythm of the music as of the words. And if this is so, the understanding of Greek music is much more necessary than ingenious hypotheses about the essence of the various meters.

Now, of Greek music we have abundant remains, but unfortunately they still lack their interpreter. Erwin Rohde was believed to be busy with the matter just before his death. As a matter of fact, the task would seem to need someone who, like Rohde, combined a high degree of artistic sensibility with a most exacting scholarship. But the difficulty of a problem is no reason for shirking it. Greek music has yet to be thoroughly attacked with full scientific equipment, which will include a really complete study of all existing musical forms and instruments, and for this anthropologists are daily gathering material. Secondly, it will demand a mastery of the physiology and psychology of rhythm, which is itself a task of the first magnitude.

That may seem an arid and dreary road to the Delectable Mountains, but it is worth while if the end is worth while. When we consider that Greek poetry is one of the supreme art-forms of Mediterranean civilization and that without a real grasp of its form, we are reduced to do as Cicero did, viz., to read the lyrics as though they were formless, it is scarcely open to classicists to question the value of the end in view, after having spent tomes in combating a false restoration of a torso, or the deviation of a line in the foundation of the pre-Mnesiclean Propylaea.

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DE LEGE PAPIA

In his article on "The Prosecution of Archias" (*Classical Journal*, IX, 168) Mr. Husband states: "In the event of conviction there was apparently no penalty prescribed, but the person convicted was simply thereafter excluded from participation in the privileges of citizenship."

This would seem to be an error, in view of Cicero *De off.* iii. 47: "Male etiam qui peregrinos urbibus uti prohibent eosque exterminant, ut Pennus apud patres nostros; Papius nuper. Nam esse pro cive, qui civis non sit, rectum est non licere." Further Dio Cassius 37, 9: *καὶ ἐν τούτῳ πάντες οἱ ἐν τῇ Ῥώμῃ διατρίβοντες πλὴν τῶν τὴν νῦν Ἰταλίαν οἰκούντων ἐξέπεσσαν Γαίου τινὸς Παππίου δημάρχου γνώμῃ; ἐπειδὴ ἐξεπόλαζον καὶ οὐκ ἐδόκουν ἐπιτήδευοι σφίσιν εἶναι ξυνοικεῖν.*

From these citations it must be evident that the Lex Papia very specifically was a *ζενηλασία* and contained as its sanction the penalty of expulsion. That in the nature of things it could not be executed is quite another matter.

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